

A

REVIEW OF THE Affairs of FRANCE:

With Observations on TRANSACTIONS at Home.

Saturday, June 30. 1705.

I Believe nothing would Contribute more to making us good Christians, than to be able to look upon all Things, Causes and Persons here, with the same Eyes as we do when we are just looking into Eternity: Death sets all in a clear Light, and when a Man is, as it were in the very Boat, pushing off from the Shoar of the World, his last Views of it being Abstracted from Interests, Hopes, or Wishes, and Influenc'd by the near View of the future State, must be Clear, Unbyass'd, and Impartial.

I am moving us in like manner to realize the Pressures, Miseries, and Disasters of a Declining Confederacy, to look on our selves in a fair way to be Conquer'd, and View the French, as if Over-running our Neighbour the Dutch, and preparing a too powerful force to Invade us.

I am moving People to Reflect how Ridiculous would all our little Quarrels among our selves then appear? How Natural would it be for all Sides to say to one another, Come, come. here is like to be other Work for us to do;

this is not a time of Day to Quarrel, and find fault, when the Enemy is at the Door ready to Ruine and Destroy us all.

To Quarrel among our selves, has always the same Unreasonableness, and tends to the same Ruine and Destruction; the Difference only lies in this, that while we put the Evil Day far from us, we do not see the Necessity of Union with the same Eyes.

Now as realizing these Mischiefs, would make a True Representation of the Sordid, Unreasonable Humour of private Dissention, and Party Strife among us, so, tho' the Disasters were never to come, the Discovery would have this Use, That Strife and Ill Nature would be represented in their Native Colours; we should see the Easiness of Publick Agreement, and the Necessity too, for the Busines would be *not to form a thing that was not*, but to remove the Clouds and Mist from a thing *that is*, that it might be represented in its own Shape, and that the Beauty of Peace being shown, joyn'd to the Necessity of it, all Men might be in Love with the

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Picture, and sincerely joyn in the Practice.

Were the Confederacy Broke, the French at the Door, and all in a Fright, what would the People do? Would not they Tear our Incentive Papers, and Stone the Authors? Would it not be a Monstrous Inconsistency, to see People Bulie, and Irritated against one another; some Preaching up Fire and Fagot, some Railing at High Church, some at Low Church, talking of Places and Preferments, who should have them, and who not, bringing in Persecuting Clauses, and Tacking Occasional Bills, Would not this be like Nero's Fidling, when Rome was on Fire.

For God sake, Gentlemen, let us have the same Opinion now, tho' Blessed be God, the French are not Alsoar here, yet the things have the same Tendency, the Mischiefs look the same way, the Party has the same Design, the Spirit is of the same Piece.

These Quarrels and Feuds tend to Confusion and Embroiling us with one another in Parties and Sides, Neighbour against Neighbour, Father against Son, and Son against Father; these Confusions serve to Retard our Preparations, Weaken our Strength, Lessen our Friends, and Expose us to our Enemies, *Private Quarrels Encrease to Publick*; Encreasing Animosities grow up to Tumults, Ryots, Fightings, and all sorts of Violence, these at Home to Destroying our Alliances and Confederacies Abroad, and that to being Over-run by our Enemies; and thus, Gentlemen, I think I have brought the French to your Doors, *God Grant you may never make the Experiment*, least it should be too late to help it, when you should find I was no false Prophet.

But let this be how it will, these being the Native Consequences of our Strife, the Negative is an absolutely necessary Remedy; let us therefore Discourse of these things as present, is not Peace as necessary before any Disaster, in Order to prevent it, as it would be afterwards, in Order to Retrieve it?

What would the World say, of the English Nation, if nothing could bring them to Peace, but Publick Disasters?

Let us go and Petition the French to give us Peace at Home, by Beating us Abroad;

our Condition must be very bad indeed, that nothing can be thought of so Effectual to Reconciling us absolutely, as to be first half Ruin'd to bring us to think.

And yet this has often been our Case; let us but look back to the Days within our Memory, when in the latter part of the Reign of King Charles the Second, the Popish Plot had Alarm'd this Nation.

I shall not Examine what Artifice gave so strange a Turn to Affairs here, that what with the Cunning of the Criminals, the Mean Character of the Evidence, and the Chagrin of the Great Ones, that Storm blowed off, and the Notion of a Plot became the common Banter of the Age.

From thence a furious Division began, between the Church and the Dissenters, these believ'd a Plot, those Banter'd it, these Expected the Effect of a Popish Conspiracy, those Ridicul'd the Thoughts, and buffoon'd the whole Nation out of it.

At last Providence thought fit to bring it to a nearer Prospect, King James begins his Reign, and now the Scene changes, Popery that had been so long made a Jest of, and had tried all the Tricks and Artifices in the World, got an Easie and Peaceable Admission to the Crown; the Church of England, that had so much abused the Dissenters for suggesting this Danger, now open their Eyes, tho' too late they find the Flood Encreasing, the Sluces Drawn up, and all the Open Destruction coming upon them, they could imagine, or fear suggest; they find the Dissenters Careless'd and Encourag'd, and the Church singl'd out for the first Blow.

When the Church of England found herself in this Danger, What did she do? Even just what I say, we should all do now; she turns about to the Dissenters, talks of Peace and Union, Forbearance and Love, Infinite Sermons flow from the Pulpit, on the healing Subject of Peace, Treats the Dissenters with Terms of Brotherhood, Friendship, Charity, and Christian Love, talks to them of some few Differences, some Doubtful and Indifferent Matters in which they may differ, and yet maintain Charity as Christians, and Peace as English Men; and what's the Occasion of all this? What brought the Church to this Temper?

Temper? Why truly the same thing Gentlemen, that I am now Suggesting; Popery was upon the Throne, High-Commission Court Erected, Magdalen College made a beginning of the Churches Ruine, and this brought these Gentlemen to their Senses, and so it would all of us; Trouble, Distress, Foreign Invasion, loss of our Armies or Fleets would bring us all to our Senses, would open all our Eyes; the French Fleet upon our Coasts, Dover made as Deep; our Coasts Insulted, our Towns Bombarded, our Ships Destroyed, two or three such Fleets as we now Expect from Lisbon, Taken; our Ports Block'd up, a French Squadron riding at the Nore, and their Grand Fleet at St Helens, and our own Fleet Beaten; these things would bring us to Peace, we should be all Friends in an instant, and all these Horrid Feuds and Distractiōns would look just as Ridiculous as they really are in their own Nature.

For God's sake, and for your own sakes, Gentlemen, learn the Doctrine without making the Experiment, don't force Providence to ruine you, to save you from Ruine; don't bring your selves to such an Absolute Necesſy of Discipline, that you must be taught Wisdom by your own Calamities.

Danger is always best at a Distance, and if we would but Agree, we might keep it there; if not, I may easily foretel the Consequence, and never pass for a Prophet.

If we go on to Quarrel, if High Church and Low Church will Tear one another to Piecs, if Whig and Tory resolve to Ruine one another, you may Expect what you please, but if you are not all Ruin'd by it in the End, it must be from some or one of these Causes.

1. That your Enemies are as Blind as you, and cannot see the Advantages you put into your Hands: Or,

2. That you grow wiser just in time, and take one another by the hand just at last Gasp: Or,

3. That God Almighty must work some Miracle to save you, and deal with your Enemies out of the usual Course of his Providence, put in some Exception to General Rule of Causes and Consequences, and Or-

der something in the World that never hap- pen'd before.

What Reason we have to Expect any of these Extraordinaries? and how wise we are to run the hazard, that I leave to the General Consideration.

Advertisement to the Author of the Daily Courant.

THE last Review but one, the Author of this Paper took some Notice of a Piece of News the *Daily Courant* Translated from the French, viz.

That there was a Report of a Great Disaster befallen the Confederate Fleet.

I find the Author of that Paper takes great Exceptions at the Unmercifulness of the Observation.

I acknowledge beforehand, that had I known the Government would have resent-ed it, had he been the worst Enemy I have, I would have taken no Notice of it. In my Observation of it, I Declar'd I believ'd he had no Ill Design in it; and I thought I must by that have clear'd my self of any Ill Design against him Personally.

As to the Discretion of Publishing such a thing without any Observations of his own attending it, as in other Cases has been done, I understand he does not Defend it; and if he does, more may be said to that; I af-firm still, that to spread even the Suggeſtions of our Enemies, other than to Confute them, is fatal and very mischievous to the Publick Peace; I believe his to be Inadver-tent, I design'd him no Personal Injury, and hope I have done him none; I clear him of Design, but as to the rest, I believe I may Desie any Man to tell a thing Honestly more like a telling it Maliciously, than this v. no manner of Remark being made either be-fore or after.

Upon this, I think my Charity and Re-spect too, was plain, giving my Judgment, That he had no Ill Design, as to the Discreti-
on of it, let him Defend it that can; and as to his Elaborate Defence, I think he takes a great

great deal of Pains to make himself more Criminal than I Imagin'd him to be.

WHeras a Proposal has been made by the Author of this Paper, for Subscriptions to a Book in Folio, Entituled, *Jure Divino*; or, *A Satyr upon Tyranny and Passive Obedience*. To which, Abundance of Gentlemen having long since Subscrib'd, and the Time seeming long for its coming out, some very Good Reasons having obliged the Author to put a stop to it;

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All those Gentlemen, who have Collected Subscriptions for this Book are Desir'd to send in an Account of what Number they have taken, there being no more to be Printed, than shall be given Notice, as Subscribed; and, if they please, to Pay the Subscription Money to Mr. Matthews in Pilkington Court, Little-Britain, Receipts will be given there for it:

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